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ABSTRACT

Results are reported of a survey to determine whether values and life-style preferences of university students have significantly changed during the last 25-30 years. The current study, which consists of a sample of over 1,000 students, is compared with a study conducted by Charles Morris in 1945-53. The Morris sample consisted of over 2,500 university students. The measurement instrument in both samples was Morris' "13 Ways to Live" survey. Results indicate that most of the present generation of students show a significantly greater preference for sensuous enjoyment and carefree, relaxed life styles. The 1945-53 sample placed a significantly greater emphasis on moderation, striving, achieving, and self-control. One factor that may account for changing values could be that in the immediate postwar period a pervasive belief existed that our military victory was a consequence of human efforts supported by the powerful and innovative industrial production of America's scientific and technological establishments. This belief is no longer held by the majority of today's students to be either viable or necessarily desirable. (Author/KC)

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# CHANGES IN THE VALUES AND LIFE-STYLE PREFERENCES OF UNIVERSITY STUDENTS*

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A version of this paper was presented at the annual meeting of the American Sociological Association, New York, New York - August 31, 1980.

*This paper is based on data collected from female and male students during the winter, spring and fall months of 1978 and during the winter and spring months of 1979.

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## ABSTRACT

## CHANGES IN THE VALUES AND LIFE-STYLE PREFERENCES OF UNIVERSITY STUDENTS*

This research was designed to compare the values and life-style preferences of today's university students (samples of 468 male and 538 female) with those studied by Charles Morris 25-30 years ago (samples of 2015 male and 831 female). It was shown that significantly different rankings existed between these two generations in the ways the students "personally would like to live." University students in 1978-79 showed significantly greater preferences for sensuous enjoyment and carefree-relaxed life-styles. Students in Morris' samples in 1945-53 placed a significantly greater emphasis on moderation, striving, achieving, and self-control. Some of the probable reasons for differences in values and life-style preferences between the two generations are discussed.



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## CHANGES IN THE VALUES AND LIFE-STYLE PREFERENCES OF UNIVERSITY STUDENTS

This research was undertaken to provide information related to the following question: Have the values and life-style preferences of students attending American universities changed in significant ways during the last 25-30 years? This comparative study was made possible by the numerous research inquiries conducted by Charles Morris (1956) between 1945 and 1953.

Morris, a professor of philosophy at the University of Chicago for many years, is perhaps best known and admired by scholars for his influential book on semiotics (1946). Later in his career he became intensely interested in the world views of university students from different countries as to how they would like to live their lives. In his first qualitative analysis and conceptualization, Morris (1942) proposed that there are three basic "paths of life" that can be synthesized in differently weighted combinations to describe how currently civilized people prefer to live in order to maximize happiness and self-fulfillment. These paths were thought to be the Dionysian ("tendencies to release and indulge existing desires"), the Promethean ("active tendencies to manipulate and remake the world"), and the Buddhistic ("those tendencies in the self to regulate itself by holding in check its desires").

As a beginning for his later quantitative and empirical studies,

Morris (1956) constructed seven paragraphs describing alternative and contrasting modes of living. He had these rated and ranked on a preferential basis by several hundred American university students. Utilizing the responses of these students and their suggestions for additional descriptions, Morris developed an inventory of thirteen paragraphs, each describing alternative ways for people to conduct their personal-social lives. Tryouts of this Ways To Live inventory convinced Morris (1956) that American university students did not envision other life-styles that seriously duplicated or overlapped with those he had already constructed.

Then, as reported in detail by Morris (1956), he administered the Ways To Live inventory to university students in the USA. Through the cooperation of scholars in other countries he arranged to have the inventory given to students in Canada, India, Japan, China, and Norway.

Students were asked to rate each Way on a seven-point scale from 7 ("I like it very much") to 1 ("I dislike it very much"). The verbatim instructions for the ratings were: "Remember that it is not a question of what kind of life you now lead, or the kind of life you think it prudent to live in our society, or the kind of life you think good for other persons, but simply the kind of life you personally would like to live" (Morris, 1956, p. 15).

In collaboration with Lyle Jones, Morris (1955) scaled and factor analyzed selected samples of the data obtained from male (but not female!)

students using a number of different statistical procedures that were available and practicable at that time. When one examines the findings of their various forms of analysis (Morris and Jones, 1955; and Morris, 1956), an investigator is left with a strong impression that a simple ranking of the means of the ratings for the 13 Ways describes the comparisons among the several universities and countries extremely well and provides information that is stable and just as meaningful as that yielded by the more elaborate statistical procedures. Fortunately Morris' detailed reporting in his book Varieties of Human Value (1956) permitted use of the less involved analytical procedures for this report, procedures that require fewer assumptions and support less abstractly involved inferences.[1]

This sociologist considered it important to conduct a comparative study for several reasons. On the basis of his and numerous others' observations of changes in life-styles during the last 25-30 years it seems reasonable to believe that there are generational differences in university students' conceptions of how they would like to live their lives. Morris' respondents in 1945-53 and those attending American universities in 1978-79 certainly grew up under extremely different patterns of physical and social conditions. The current generation receives almost instant communications about events in all parts of the world, enjoys a greater variety of opportunities for work and leisure, is continuously reminded of the possibilities of thermo-nuclear warfare that could make the entire world uninhabitable, and so forth.

On the other hand this investigator has seen both directly, and indirectly through historical records, that deeply rooted cultures tend to change very slowly except under conditions of violent, successful revolutions, which the USA has not experienced during the last two centuries. Therefore, it was anticipated that the changes in university students' broadly conceived preferences as to how they would really like to live, if given unimpeded opportunities, would show a significant if modest change over the last 25-30 years. That is, there would be a noticeable, but perhaps not dramatic, cultural drift in the rank ordering of Morris' 13 Ways To Live over this period of time.

Social scientists are interested in the cultural drifts of how people prefer to live, whether these changes be major or relatively minor ones. Such changes provide bench marks for identifying points in the evolution of social values and provide some basis for hypothesizing what may lie ahead. These types of information often give hints about why certain events have occurred in the past and may foreshadow what needs to be done for American citizens to prepare more intelligently for the future.

## RESEARCH PROCEDURES

The procedures of analysis were oriented toward determining whether or not university students' preferential rankings of Morris' Ways have changed significantly -- and if so in what directions -- during the last 25-30 years.

Morris (1956, p. 45) presented the means of the ratings made by 1,018 male students of the 13 Ways To Live for the following universities: California, Florida, Kansas, Tennessee, Wyoming, and Yale. He also presented the means of the ratings made by 831 women sampled from unidentified universities (Morris, 1956, Table 20, p. 63). The present investigator obtained the same type of ratings and computed the means of the ratings made by 468 male and 538 female students at Northern Michigan University, the Ohio State University, Purdue University, and the University of Tennessee.[2]

All of the means for the male students were ranked for each university that was identified by Morris, and Spearman rank-differences correlation coefficients (rho's) were computed for all of the combinations of universities reported by Morris for 1945-53 and those sampled by the present writer in 1978-79. Rho was also computed for the one university (Tennessee) that was sampled during the two time periods being compared in the present study.

Findings Supporting the Conclusion that University Students' Values And Life Preferences Have Changed During the Last 25-30 Years

The Spearman rank-difference correlation coefficients presented in Table 1 provide firm evidence to support the hypothesis that male students[3]

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Insert Table 1 about here
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attending six universities during the period 1945-53 ranked Morris's Ways in a very similar manner. The 15 rho's between rankings of the means of

the ratings range from .79 to .98. The median of these correlations is .95. Both the female and male students attending the 4 universities sampled during 1978-79 also ranked the Ways highly similarly. The 6 rho's between rankings of the means of the ratings made by female students in 1978-79 range from .93 to .98. The median of these correlations is .95. The 6 rho's between rankings of the means of the male's ratings range from .91 to .96. The median of these correlations is .94.

Male students at the University of Tennessee were sampled by Morris sometime during 1945-53 and by the present investigator during the winter of 1978. The rho between the rankings of the means of the ratings made by male students during these two sampling periods is .72. The latter is the lowest correlation of those presented in Table 1. The difference between Fisher's z' transformation of this correlation and the mean of the z' transformations of the other 21 correlations for males (the only sex for which Morris presented the data required for this form of analysis) is statistically significant at $p < .05$.

Morris (1956, p. 63, Table 20) presented data on the means of the ratings of the Ways by 2,015 male students between 1945-53. He did not state at any place in his writings the number of students from various universities beyond the 1,018 accounted for in Table 1 of the present report. Subsequent comparisons in this report are based on Morris' total sample of 2,015 male and 538 female students, the latter from the four universities previously identified in this report.

Although this investigation involves a smaller number of students[2]

from fewer universities than Morris', respondents from other universities would not have changed the ranking of the means of the ratings to any significant degree. This belief is based on the very high rho's as shown in Table 1, and on the results of an analysis of variance of the students' ratings which did not yield a significant interaction between the ratings of students and the universities they were attending.

The Spearman rank-difference correlation coefficient between the means of the ratings made by Morris's total sample of 2,015 males and those of the present investigator's total sample of 468 males is .75. This correlation is significantly greater than zero, but accounts for only 56 percent of the common variance between the two generations of students. The corresponding correlations (rho) between Morris's sample of 831 female students and the present investigator's sample of 538 females is .76. One can confidently conclude that there has been a significant social change, or cultural drift, in what Morris (1956, p. 187) has called "conceived values" between 1945-53 and 1978-79.[4]

What are the major characteristics of these changes in university students' conceptions of the ways they would like to pursue their lives during the last 25-30 years of our history? It is important to remember that this period encompassed our country's involvement in two undeclared wars, an approximate doubling of our population, and a generally acknowledged explosion in technological information and related applications.

## RESULTS

The rankings of the means of ratings of Morris' 13 Ways to Live by

female and male, university students during the time periods of 1945-53 and 1978-79 are presented in Table 2. Also included in this table are

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Insert Table 2 about here

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short descriptive statements of the contents of the different Ways, adopted from Jones and Morris (1957, p. 346). Verbatim presentations of the paragraphs of the Ways To Live which were available to all respondents considered in this report may be found in Morris and Jones (1955, pp.524-525) and in Morris (1956, pp. 15-18).

The present investigator decided to be conservative in selecting for detailed discussion those Ways that changed in preferential rankings from 1945-53 to 1978-79, electing to consider as substantially significant only those Ways where the differences in rankings are three or greater. For female students, Ways 1, 6, 8, and 12 qualify for inclusion; for male students, Ways 1, 4, 6, and 8 qualify. This is an anticipated finding since the correlation (rho) between females and males in the 1945-53 sample is .95, and the rho between the sexes in the 1978-79 sample is .99.

It should be noted, however, that Ways for which the difference in rankings are only 2 have not been completely ignored in this report. The latter shed additional light on changing conceptions of the "good life" that are believed to have occurred during the last 25-30 years.

As may be seen in Table 2, Ways 1 and 6 for which the differences in rankings were 5 for both males and females (the largest changes obtained in this study) were much more preferred by the 1945-53 sample of university students. The members of Morris' older generation of university

students showed significantly greater preferences for the following conceived values as guides to how they personally would like to live: Way 1 ("Refinement, moderation, restraint; preservation of the best attainments of man"), and Way 6 ("Activity, constant striving for improved techniques to control nature and society").

The 1978-79 generation of female and male, university students has drifted significantly and substantially away from such a conservative, carefully, preconceived approach to the "good life." They have also moved significantly and substantially away from the Promethian ideal that emphasizes striving for improved and more effective technology to control nature and society. Today's university students appear to be far less impressed than those attending universities during 1945-53 with such beliefs as "We can do it if we try hard enough" or "The difficult takes time; the impossible, a little longer."

What do contemporary university students believe to be the more desirable paths to happy-successful living as contrasted with students attending universities 25-30 years ago? For both females and males Way 8 was more preferred by the 1978-79 sample. Members of the present generation of students show a significantly and substantially greater preference for the following conceived value as a guide to how they personally would like to live: "Carefree, relaxed, secure enjoyment". They are clearly more favorable than those attending universities during 1945-53 toward adopting a more relaxed and carefree approach to coping with the problems of daily living. They prefer to immerse themselves in enjoyable pleasures without

expending massive amounts of energy that might possibly increase existing opportunities for a "good life.'

The additional but smaller differences in rankings shown in Table 2 are viewed as being consistent with the foregoing major findings. For example, students of the older generation placed a greater premium on self-sufficiency (Way 2), and placed more emphasis on dignity and self-control (Way 10). In contrast, students of the present investigator's younger generation expressed more sympathetic concern for others combined with an apparent dislike for stepping on the heads of people to get the things they most want from life (Way 3). The younger generation was also more favorable toward enjoying group actions and achievements (Way 5) as contrasted with the older generation's greater preference for self-sufficiency(Way 2).

Another difference between the 1945-53 and the 1978-79 students that seems somewhat less related to the previously reported findings is the greater preference of today's generation of both female and male students for outward activity that uses the body's energy (Way 12). The finding with respect to Way 12 (especially for females) is remarkably consistent with the rapid growth in recent years of participant activities such as jogging, bicycling, skiing, roller skating, touch football, Frisbee throwing, and so forth. It appears that university students of today enjoy getting together for exercises involving the expenditure of large amounts of physical energy, but ones where the emphasis is on mere participation rather than on intense competition or winning some type of game or contest.

One other finding is worthy of report and comment. In each of the six universities sampled by Morris in 1945-53, those identified in Table 1 of this report, the most highly preferred Way was 7 ("Flexibility, diversity within self; accept something from all other paths of life"). This was still found for the female, university students sampled in 1978-79. They preferred Way 7 as their first choice, and selected Way 8 as their second, a finding, in each of the four universities sampled. By way of sharp contrast, male students in each of the four universities sampled in 1978-79 ranked Way 7 second in their preferential order. The most preferred Way was 8 ("Carefree, relaxed, secure enjoyment"). Today's male students are less concerned about being well-rounded, well-balanced, or having nearly equal concerns for everything. It appears that they might be saying something like the following to themselves: "We know that we can't be all things to all people, that we can't please everybody and still enjoy a life of our own, so why shouldn't we relax a bit, feel less anxious about how we are viewed by others, and take more immediate pleasures from life with a greater feeling of security that we will be able to cope with the problems of tomorrow when they arise?"

## DISCUSSION

What are some of the events that have taken place during the last 25-30 years that might help to account for these findings? One of the first things that comes to mind is that many of the male and female, university students during 1945-53 were the survivors of World War II who were attending universities on the G.I. Bill of Rights. Many were married. According to reports in newspapers and popular magazines of that period, a

pervasive belief existed that our decisive military victory was a natural consequence of human efforts supported by the powerful and innovative industrial production of America's scientific and technological establishments. The foregoing belief is no longer held by the majority of today's students to be either viable or necessarily desirable. They remember well that our military resources have failed to deter warfare and that our own two undeclared wars have ended in stalemates. They also know that hunger, malnutrition, and pestilence are still common, even in our own country. Today's university students see technological advances as a two-edged sword with one side of the blade resolving and the other side creating social problems. They sense that when one disease is wiped out (for example, smallpox) others are initiated or aggravated by a changing ecology brought about by a larger population and by industrial waste materials (for example, cancer caused by PCB and food additives). There is also a growing awareness among university students that many people around the world appear to be happy to forego self-governance through democratic procedures for an apparently benevolent dictator or oligarchy; any form of government that can quell internecine conflicts and can convincingly promise brighter tomorrows.

The Promethian aspiration (as best exemplified by Way 6 "Constant striving to control nature and society") appears to be much less worthwhile to the younger generation of university students because many failures appear to have resulted from our reliance on this guide during the last 25-30 years. Moreover, our successful efforts to "preserve the best attainments of the past" (Way 1) by helping Western Germany and Japan to rebuild after

the destruction inflicted on them during World War II have been so successful that they now have a more stable currency and less unemployment than we have. Members of the younger generation of university students are concerned that they may not find suitable employment after they graduate. The continuous decline in the buying power of the American dollar as compared with the majority of other world currencies appears to have engendered some sense of futility in anyone's clinging to a refined and moderate attitude toward past achievements.

What are some of the alternative life-styles that the younger generation of university students might turn to as more attractive paths to the "good life"? The findings of this study indicate that they prefer to be more carefree and relaxed by finding pleasure in currently available activities (Way 8) that do not require excessive planning or long periods of self-denial. No one knows the direction of the cause-effect relationship that underlies these changes, however, all would probably agree that our contemporary society is busily catering to the wishes of younger adults. Some of the mass media's appeals and recommendations are illustrative: "No money down; pay in 36 easy installments," "Your credit card is much more convenient than cash," "If you are lonely, join our social club and attend our happy hour," "Enjoy seven carefree days on our fun-filled Mediterranean cruise at prices you can afford," "Let us help you consolidate your debts into one payment per month and do your worrying for you," and so forth.

The findings of this study also support the younger generation's having stronger preferences to live more spontaneously in both their personal and social lives and to indulge themselves in more sensual pleasures (Way 4).

Again, even though the direction of the antecedent-consequent relationship is unknown, it is impressive that our contemporary society rapidly changes to provide related services which are consistent with this more highly preferred life-style. For example, consider these illustrations: "All the fish (chicken, spaghetti, etc) you can eat for only $2.95." "See two classic XXX-rated movies, admission restricted to persons over 18 years of age," "Purchase our selection of video cassettes of such XXX-rated classics as 'Deep Throat,' 'Behind the Green Door,' and many others at low, low prices." "Sensual massage treatments with all of the extras, supervised by experts," "All the beer you can drink plus quality entertainment for only $3.00." "Come to our double-bubble happy hour from 4 to 7 P.M., three for the price of one on Thursdays," and so forth. People in all age groups are being encouraged to indulge themselves, and business is booming for the sellers.

A core finding of this study is that today's university students are both encouraged by and responsive to conditions resulting in a social drift in life-styles away from moderation-restraint-striving-achieving toward sensuous enjoyment and a carefree-relaxed preference for a pattern of living most appealing to them.

What this social drift in values may lead to in the future of American society can only be conjectured. It could, on the basis of unforeseeable events, be abruptly reversed back toward the preferences expressed by male university students of 1945-53. It could stabilize and become a relatively enduring period in our post-industrial society. Or it could also continue

to drift toward more acquiescence and general abandonment to the pleasures of the here and now, as long as they continue to be readily available. If the latter should prevail, there appears to be a high probability of a steady decline in our international influence and perhaps an eventual take-over of our country by a more controlled, self-restrained, self-denying, Promethian-oriented group of people. The eventual cultural resolution of the latter would undoubtedly have both strengths and weaknesses for the continued cultural evolution of our society, but the transitional period would be traumatic for many generations. For example, historians have estimated that it takes at least 200 years for a group of people to adapt to subjugation by another group of people.

In reviewing the findings of this study, one should continuously keep in mind our relative ignorance of those attributes of civilized living that are most favorable for the survival and personal-social happiness of different peoples. Not all of the different societies in the world will necessarily prefer the same pattern of conceived values as <u>the</u> one path to the "good life."

[1] Intercorrelations for 250 cyclically selected males and 250 females from the 1978-79 sample were factor analyzed by presently available high-speed computer programs (See Harman, 1976). The scree test was used for both males and females to select the number of factors for both varimax and oblique rotations. Varimax and oblique rotations for two factors yielded almost identical factor loadings for both males and females. Each of these two factors is distinctly bipolar. The factors have been tentatively labeled as follows: Factor 1, energetic action and control of nature versus self-understanding and developing the inner self; Factor 2, sensuous enjoyment and carefree-relaxed living versus refinement-moderation-dignity and self-restraint and control. Since this outcome is different from the 5 factors reported by Jones and Morris (1956) their matrix of intercorrelations for male students (Table 2, p. 346) was also factor analyzed by the same modern factor analytic procedures as used for the 1978-79 matrix. Two bipolar factors were obtained from their data which are almost identical with the two secured from the 1978-79 data. The difference in findings by the factor analysis conducted on Morris' intercorrelations and on those obtained by the present investigator are probably due to the two types of analytical procedures used. Jones and Morris (1956) utilized successive centroid solutions (see Thurstone, 1947, and Morris and Jones, 1955, pp. 528-530) and rotation was accomplished by graphical procedures introduced by Zimmerman (1946). The factor analytical procedures applied to Morris and Jones' (1955) matrix of intercorrelations are those that were in common usage some 30 years ago before high-speed computers were conveniently available. This evolution and development of

(Footnote 1 continued)

procedures for factor analysis does not necessarily mean that Jones and Morris' findings are less meaningful or useful than those obtained with computerized, uniquely replicable programs, however the two bipolar factors obtained in this study are closely consistent with the pattern of changes in values during the last 25-30 years.

[2]As shown in Table 1, there appeared to be no geographical differences in Morris' findings, therefore the present investigator did not attempt to secure respondents that were geographically representative of the enrollments in the many universities of this country.

[3] The present paper gives slightly more emphasis to the findings for male students because Morris (1956) provided much less detailed information about female responses, as is indicated later in this report.

[4] Morris (1956, pp 10-12) hypothesized three kinds of values: operative (behavioral preferences such as a person observably doing one thing rather than another), object (observable behavioral preferences that permit a person to live, such as eating an adequate diet or taking necessary medication), and conceived (preferential behavior, verbally expressed, based on an anticipation or foresight of outcomes). The Ways To Live inventory was designed to measure the relative strengths of conceived values, or relative "preferences for various possible conceptions of the good life" (Morris, 1956, p. 187).

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TABLE 1

SPEARMAN RANK-DIFFERENCE CORRELATIONS AMONG THE PREFERENCES OF MALE STUDENTS AT SELECTED UNIVERSITIES IN 1945-53 AND IN 1978-79 IN RESPONDING TO MORRIS' WAYS TO LIVE (WITH THE INSTRUCTIONS: "THE KIND OF LIFE YOU PERSONALLY WOULD LIKE TO LIVE")

| | | Morris 1945-53 | | | | | | Thompson 1978-79 | | Thompson 1978-79 | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | U. Calif. | U. Florida | U. Kansas | U. Tenn. | U. Wyoming | Yale U. | U. Tenn. N = 50 | | N. Mich. U. | Ohio St. U. | Purdue U. | U. Tenn. |
| Morris: 1945-53 | U. of Calif. N = 144 | | .91 | .79 | .91 | .96 | .96 | | | | | | |
| | U. of Florida N = 96 | | | .88 | .95 | .95 | .94 | | | | | | |
| | U. of Kans. N = 144 | | | | .81 | .88 | .84 | | | | | | |
| | U. of Tenn. N = 157 | | | | | .96 | .96 | | | | | | |
| | U. of Wyoming N = 41 | | | | | | .98 | | | | | | |
| | Yale U. N = 377 | | | | | | | | | | | | |
| Morris: 1945-53 | U. of Tenn. N = 157 | | | | | | | .72 | | | | | |
| Thompson: 1978-79 | N. Mich. U. N = 218 | | | | | | | | | .96 | .91 | .94 | |
| | Ohio St. U. N = 167 | | | | | | | | | | .93 | .95 | |
| | Purdue U. N = 33 | | | | | | | | | | | .94 | |
| | U. of Tenn. N = 50 | | | | | | | | | | | | |

TABLE 2

RANKINGS AND DIFFERENCES IN THE RANKINGS OF THE MEANS OF RATINGS OF MORRIS' WAYS TO LIVE BY MALE AND FEMALE, UNIVERSITY STUDENTS DURING THE TIME PERIODS OF 1945-53 AND 1978-79. (A RANKING OF 1 HAS BEEN ASSIGNED TO THE HIGHEST MEAN OF THE STUDENTS' RATINGS AND IS TO BE INTERPRETED AS THE MOST HIGHLY PREFERRED WAY TO LIVE.)

| WAYS TO LIVE | MALES | | | FEMALES | | |
|---|---|---|---|---|---|---|
| | Morris: 1945-53 N = 2015 | Thompson: 1978-79 N = 468 | Difference of Rankings | Morris: 1945-53 N = 831 | Thompson: 1978-79 N = 538 | Difference of Rankings |
| 1. Refinement, moderation, restraint; preservation of the best attainments of man. | 2 | 7 | 5 | 2 | 7 | 5 |
| 2. Self-sufficiency, understanding of self; avoidance of outward activity. | 11 | 13 | 2 | 12 | 12 | 0 |
| 3. Sympathy, concern for others; restraint of one's self-assertiveness. | 7 | 5 | 2 | 4 | 5 | 1 |
| 4. Abandonment, sensuous enjoyment of life; solitude and sociality both are necessary. | 9 | 6 | 3 | 8 | 6 | 2 |

TABLE 2 (Continued, p. 2)

| WAYS TO LIVE | MALES | | | FEMALES | | |
|---|---|---|---|---|---|---|
| | Morris: 1945-53 N = 2015 | Thompson: 1978-79 N = 468 | Difference of Rankings | Morris: 1945-53 N = 831 | Thompson: 1978-79 N = 538 | Difference of Rankings |
| 5. Energetic, cooperative action for the purpose of group achievement and enjoyment. | 6 | 4 | 2 | 6 | 4 | 2 |
| 6. Activity; constant striving for improved techniques to control nature and society. | 3 | 8 | 5 | 3 | 8 | 5 |
| 7. Flexibility, diversity within self; accept something from all other paths of life. | 1 | 2 | 1 | 1 | 1 | 0 |
| 8. Carefree, relaxed, secure enjoyment. | 4 | 1 | 3 | 5 | 2 | 3 |
| 9. Quiet receptivity to nature yields a rich self. | 10 | 9 | 1 | 10 | 9 | 1 |

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TABLE 2 (Continued, p. 3)

| WAYS TO LIVE | MALES | | | FEMALES | | |
|---|---|---|---|---|---|---|
| | Morris: 1945-53 N = 2015 | Thompson: 1978-79 N = 468 | Difference of Rankings | Morris: 1945-53 N = 831 | Thompson: 1978-79 N = 538 | Difference of Rankings |
| 10. Dignity, self-control; but no retreat from the world. | 8 | 10 | 2 | 9 | 10 | 1 |
| 11. Give up world and develop the inner self. | 12 | 11 | 1 | 11 | 11 | 0 |
| 12. Outward, energetic activity; use the body's energy. | 5 | 3 | 2 | 7 | 3 | 4 |
| 13. Let oneself be used; remain close to persons and nature. | 13 | 12 | 1* | 13 | 13 | 0** |

*Spearman's rank-difference correlation coefficient (--o) for males between 1945-53 and 1978-79 = .75.

**Spearman's rank-difference correlation coefficient (--o) for females between 1945-53 and 1978-79 = .76.

(It is of interest to know that the correlation between Morris' male and female students in 1945-53 is .95. The correlation between Thompson's males and females in 1978-79 is .99.)